

Iron County Register.

BY ELI D. AKE.

OUR GOD, OUR COUNTRY, AND TRUTH.

TERMS—\$1.50 a Year, in Advance

VOLUME XVII.

IRONTON, MO., THURSDAY, NOVEMBER 8, 1883.

NUMBER 17

Official Directory.

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BERNARD ZWART, U. S. Commissioner, Eastern District of Missouri, Ironton.
C. D. YANCY, State Senator of 24th District, Piedmont.
JNO. L. THOMAS, Judge 26th Circuit, De Soto.
WILL R. EDGAR, Prosecuting Attorney, Ironton.
THOS. G. POLK, Representative, Bellevue.
A. W. HOLLOWAY, Presiding Judge, Arcadia.
DAVID H. PALMER, Bellevue, and J. G. CLARKSON, Arcadia, Associate Judges.
FRANK DIXON, Judge of Probate, Ironton.
W. A. FLETCHER, Sheriff & Collector, Ironton.
JOSEPH HUFF, Clerk Circuit Court, Ironton.
H. B. NALL, Clerk County Court, Ironton.
I. G. WHITWORTH, Treasurer, Ironton.
S. E. BEYFORD, Assessor, Bellevue.
JACOB T. AKE, Public Administrator, Ironton.
G. GRANDHORN, Coroner, Ironton.
F. C. MILLER, County School Commissioner for Iron county, Missouri, Pilot Knob.

Circuit Court is held on the Fourth Monday in October and April.

County Court convenes on the First Monday of March, June, September and December.

Probate Court is held on the First Monday in February, May, August and November.

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TERMS

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Sleep. G. T. B.—Dec. 26, 1882.

"SO HE GIVETH HIS BELOVED SLEEP." He sees when the footsteps falter, when their hearts grow weak and faint; He marks when their strength is failing, and listens to each complaint; He bids them rest for a season, for the pathway has grown too steep; And folded their green pastures, He giveth His loved ones sleep.

Like weary and worn out children, that sigh for the daylight's close, He knows that oft they are longing for home and its sweet repose; So he calls them in from their labors ere the shadows around them creep, And silently watching o'er them, He giveth His loved ones sleep.

He giveth it, oh, so gently! as a mother will hush to rest The babe that she softly pillows so tenderly on her breast; Forgotten are now the trials and sorrows that made them weep; For with many a soothing promise He giveth His loved ones sleep.

He giveth it, friends the dearest can never this boon bestow; But He touches the drooping eyelids, and their lids may gather about them, and storms around them sweep, But, guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppress to-day, Like mists, that clear in the sunlight, have noiselessly passed away; Nor call nor clamor can rouse them from slumbers so pure and deep; For only His voice can reach them who giveth His loved ones sleep.

Weep not that their toils are over; weep not that their race is run! God grant that we may rest as calmly when our work, like theirs, is done! Till then we would yield with gladness our treasures to Him to keep, And rejoice in the sweet assurance, He giveth His loved ones sleep.

"The Influence of Christianity on Remunerative Labor." [A Paper by Mr. J. A. Field, of St. Louis; read at the M. E. Ministerial Association held at Ironton, Sept. 25-26, 1882.]

The success of the world have had their share of religion, and have been more or less benefited by it; and have exerted an influence on "remunerative labor" for good, just in proportion as the system approached the worship of the true God.

It will be our object to compare some of these systems with the Christian religion, and by this comparison show the benefits of Christianity to labor; and afterwards inquire why Christians are not possessed with an abundance of the wealth of the world.

One cannot look upon that wonderful obelisk in Central Park without recognizing the intelligence, comprehending mind and keen perceptive faculties of its builders, in writing their inscriptions so deep that the storms of desert sands and the crumbling hand of time, for perhaps 3,000 years, have not erased them. Christians could imitate their example, and inscribe the image of the Saviour as deeply upon their hearts, then eternity would only add depth to their love for Jesus.

Egypt, the home of this monument, was one of the first countries civilized and brought into a fixed social and political system. Its history dates back with tolerable correctness for 4,000 years. Its geography is connected with sacred and classical writings. It is looked upon as a parent of Grecian wisdom, the inventress of science, the oracle of nations, and the fountain head of philosophy, in whose schools, probably, Moses, Pythagoras and Plato received their education.

The pyramids are the grandest buildings in stone that human labor has ever erected. Arabic writers tell us that their builders lived 300 years before the flood. At the present period the people of this wonderful country had learned to transport, a distance of nearly 700 miles, the largest blocks of granite ever moved out of the quarry; to cut and polish them with precision, and to erect them in a most perfect manner. We cannot now surpass, and to use them constructively, with a degree of science unsurpassed from that day to this.

This country has also well-defined religious institutions. The Coptic, or Egyptian, religion, as it is called, has a religious significance. According to the Coptic, it means the sun's rays, or temple of the sun. A survey by Napoleon's engineers show the pyramids of Jizch to stand in three years in the distance, receiving no compensation. The food they ate consisted of leeks and onions, and if the whole amount expended had been for food alone, it would have amounted to less than two cents per day for each laborer employed. Such are the benefits to labor of a religion founded on civilization.

The first post-diluvian city of which we have any record, and which doubtless was the original of the great Babylon, with its one hundred gates of solid brass, whose walls were sixty miles in circumference, three hundred feet high and eighty-seven feet thick, and in whose archives at its capture by Alexander the Great, were found astronomical observations running back to within fifteen years of the flood. This city was the birthplace of a monarchy whose rulers attempted the personification of Deity. Its first king, Bel, signifying the Lord, was the head of this dynasty. Its magnificence centered in Nebuchadnezzar, and its culmination in the proclamation of Darius, that no God or man save himself should be worshipped for the space of thirty days.

Its greatest monarch, in his attempted greatness, defied the living God, and to gratify his Median bride, built the wonderful "hanging gardens," requiring the labor of 200,000 slaves, who wrought without compensation. A monarchial religion pays no wages to those who labor for its establishment.

The favorite motto of men of learning is that "Knowledge elevates a people," but to have the full force of the elevating power of knowledge, it must be accompanied by Christian influence. Greece, that wonderful country which, by her victory with 10,000 men at the battle of Marathon over 300,000 Persians, showed to the world the superiority of intelligence over numbers. Yet intelligence prompted the Greeks to no higher aims than the establishment of the Olympian games,

and gave to their poets no nobler inspiration than the odes of Pindar.

"As they sung in loftiest strains," Impenetrable obscurity covers the early ages of Greece, and history fails to show any benefits to labor from a religion founded on intelligence.

Philosophy, too, has played her part. Socrates, who was a master sculptor, left his occupation, some say, for lack of compensation, and became a public teacher. His disinterested poverty, temperance and sagacity, as well as his captivating voice and manner, gave him audience with men of all ranks. He uttered some of the grandest teachings that ever fell from uninspired lips. Said he: "If I could get to the highest place in Athens, I would lift my voice and proclaim, 'What mean ye, fellow-citizens, that ye turn every stone to scrape wealth together, and take so little care for your children, to whom one day ye must relinquish it all?' Yet philosophy failed to furnish him a compensation, and he died in poverty. And the dwelling-place of Diogenes was in a tub.

Mohamedan and Buddhism can produce no better record; for at the present day in the life of the common laborer was prescribed, and he was allowed to receive wages for his labor. He worked fourteen hours for a legal day's work in winter and fifteen hours in summer, and received a penny for a day's wages. A bushel of wheat sold for 10 pence, and it required 150 bushels of wheat to buy a common laborer received 4d per day, and worked 16 hours for a bushel of wheat, which cost 10 pence. To-day the service is reduced to ten hours for a day's work, for which the laborer receives three shillings (about 75c. of our money), working but twenty hours for a bushel of wheat. A American common laborer receives \$1.50 per day, pays \$1.10 for a bushel of wheat, laboring less than a day for a bushel of wheat.

Thus has Christianity reduced the term of servitude from fifteen to ten hours per day, and increased the wages from two cents to \$1.50 per day, or from 150 hours to less than seven hours' labor for a bushel of wheat, increased also the price of wheat from 21 cents to 10 pence per bushel.

The Christian religion alone teaches that "The laborer is worthy of his hire." Moses taught: "Thou shalt not defraud thy neighbor; the wages of him that is hired shall not abide with thee all night."—Lev. xix., 13.

Solomon said: "In labor there is profit," and that "wealth gotten by vanity shall be diminished; but he that laboreth shall increase."—Prov. xiii., 11. Jeremiah prophesied: "Woe unto him that used his neighbor's services without wages."—Jer. xlii., 13. Malachi declares: "Will be a swift witness against those that oppress the hireling in his wages."—Mal. iii., 5. And St. Paul taught: "That if any man would not labor, neither should he eat."—2 Thess., iii., 10.

Solomon again declares: "If he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver." If these precious promises are heeded, the wages of him that is hired shall not abide with thee all night.

"Worldly riches are like nuts: many clothes are torn in getting them; many a tooth broken in cracking them; many a head split in filling in eating them." One of England's greatest instructors said: "Akin grow out of thoughts. If a man's thinking be confined to trifling objects, his acts will be trifling; so if a man's thoughts be about the wealth of this world, his actions will be to secure it.

A desire for the riches of earth only tends to turn the affections from God, and imparts no vitality to Christ's holy spirit. The Saviour says: "A rich man shall hardly enter into the Kingdom of Heaven." A true Christian possessing riches of the world is like a ship sailing on the ocean. It is a vessel of being in the water that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by the possession of the riches of the world, which he ought to possess to enable him to do the greatest good; but by the love of riches leaking into his soul is his bark stranded.

Riches are dangerous, and God recognizes the immortal soul of more value than great riches; and to save the soul he gives the riches. Men are apt to trust in them, and by so doing lose their faith in God.

The story of Joseph is a very beautiful one. Nowhere is it recorded that he ever committed actual transgression of God's law. His character seems pure and spotless, and God was with him. Yet I think his request of the butler to "Remember me when I shall be with thee" is not without significance. Joseph desires the influence of this man, to speak on his behalf to the king; forgetting, apparently, that he had direct access to a greater King than Pharaoh, who he had full reason to suppose, had a special regard for him, and would not suffer a hair of his head to perish. A Jewish tradition affirms that Joseph remained yet two years in prison, because he made this request of the butler.

The Modern tradition, which had previously stated that God had changed Joseph's cell into a pleasant and cheerful abode, by causing a fountain to spring up in the midst of the prison, and by causing a tree to grow at his door, to afford shade and refreshing fruit, now declares, that, on making this request of the butler, his tree withered, and his fountain dried up, because, instead of trusting in Allah, he had relied upon the power of the man. This is a fable, of course, but it is not without a moral. How often has the faith of Christian men faltered while they have put their trust in riches.

If we would be rich, and yet free from the danger of riches, we must honor the Lord with our substance; so shall our barns be filled with plenty. We do try to obey this injunction. We have great honor for God, and contribute to the support of his cause. If the Lord should appear to us in person and request some great deed of charity from us, we would cheerfully give it. But we fail to recognize God in the person of his servants, hence our benevolences are bestowed similar to that of the gentleman who carried a poor woman a much-worn comforter and two loaves of stale bread to a sermon the following Sunday. God's spirit caused him to recognize the image of Jesus in the person of his disciple, and he confessed that, if he had known this, he would have carried new comforters and fresh loaves. How many Christians fail to recognize Jesus in the person of his servants, and the minister fails to receive more than some worn-out comforters and stale bread.

We remember having heard a story of a steward living a few miles distant. He went to town with his daughters to make some purchases. They would call at the parsonage. Perhaps the parson's wife would go and assist the girls in making their selections. The good woman, who, for lack of proper support, was unable to employ a servant, left

her work and gave the day to the steward's daughters, working till midnight to finish her deferred labor. The steward had no idea of sponging off the preacher, and so carried with him two pumpkin pies, a loaf of bread, and a pound of butter. The shopping was done, dinner over, horses fed from the parson's hay and oats, and the steward, with his daughters, returned home. Quietly seating himself in his easy chair, he began to reflect upon the day's transactions. It seemed to him he had been too liberal in taking more provisions than was necessary. So, after deliberate consideration of the matter, he made out the following account:

One-third of a loaf of bread.....63
Half pound of butter.....13
One pumpkin pie.....10

Total.....86
Sending it to the good parson and asking credit for it as quarters.....25

Another reason why Christians are not all rich, is because, when possessed of wealth, they do not make proper use of it. If a Christian, possessed of riches, fails to acknowledge that a portion of it belongs to Him that gave it, he is to that extent less a Christian than he would perhaps have been but for the riches. We are commanded to bring all the tithes into the store-house. Many of us fail entirely to obey this command, others quiet their consciences in this matter by bringing less than a tithe. The amount we should contribute, and this we grip so tightly before we part with it that we make the eagle scream, provided our liberality prompts us to contribute so large a coin as bears the image of that bird. We cannot lay aside this duty of tithes and offerings, as the Quaker laid aside his coat and hat while he fought with one who had insulted him. To be consistent and possess the riches of the world, we must give as God has prospered us, laying it aside for that purpose on the first day of the week. It will not do to simply pray thy kingdom come, we must contribute to the advancement of His Kingdom. There is that scattereth and he increaseth; there is that withholdeth, but it tends to poverty.

God intends his children to be happy, and riches frequently make men unhappy. Stephen Girard, the infidel son of the Girard College, when surrounded by his immense wealth wrote to a friend: "As to myself, I live like a galley slave, continually occupied, and frequently passing the night without sleep. I do not value fortune. When I rise in the morning, my only effort is to labor so hard during the day that I may sleep when night comes." Riches is not the best thing for all Christians to have. God gives his children better than riches. Xenophon tells us that when Cyrus gave Artabasis, one of his courtiers, a cup of gold, he gave Chrysanias, his favorite, nothing but a kiss; which occasioned Artabasis to say: "Sir, the cup you gave me was not so good as the kiss you gave Chrysanias." God gives wicked men many things, gold, but without kisses; and godly men kisses, but without gold. Happy are they that recognize the value of the kisses that are in the other's gold. God's best gifts to his loved ones are not always in good things of immediate possession. Some who are very dear to God have only promises to live on. Abraham had the promise of the land of Canaan; but never had a permanent possession except in a burial place, and that he paid full price for. Esau, in the possession of Mount Seir, was in the possession of a heritage in the promises, and that was because he despised the promises, and preferred to have in hand whatever was to be his portion.

While Abraham, Isaac and Jacob lived and died, "not having received the fulfilled promises." Esau's share, however, is not so desirable as Jacob's, in the long run. Neither a mess of pottage, nor a real estate transfer, is so good a portion as an inheritance in the promises. Esau and Jacob both knew what they desired, and God gave them what they chose. He is likely to give us what we choose. Hot pottage and real estate look tempting sometimes; but God's promises are worth infinitely more than either. When comes we must decide; we can't have both. Which shall we choose?

Christians mistake the true source of riches, failing to recognize the fact that if they would be rich, doubling their wealth without gambling or stock jobbing, they must share it.

Rukey says: "I knew a man, some called him 'Mad'— 'What he gave away the more he had.'"

"What would the man have been had he folded himself up in darkness and have given no light? Surely he would have gone out."

There is a beauty, as well as a profit, in giving. The moon is a great giver, and she owes all her beauty to her habit of giving. Suppose she should swallow up and keep to herself all the rays of light which the sun gives her, and refuse to give them to spare which would the result be? The moment it would stop shining it would lose all its beauty. As ethers added, one by one, in an endless row, to the left hand of a unit, are of no value, but as men are given, rapidly multiply its powers, so, although liberal contributions are of no value to make a man a Christian, yet, a Christian's contributions are both pleasing to God and profitable to men.

As the moon doth, so we must give light to the world which she receives from the sun, so we ought to bestow the benefits received of God to the advancement of His Kingdom. Failing to do this, God sees fit to withhold from us the blessing of riches.

The law of compensation is a beautiful one. "Give and it shall be given unto you; good measure, pressed down and shaken together, will I give you, and your bosom will be enlarged, and ye will be able to give more." For with the same measure that ye mete withal it shall be measured to you again."

See yonder little spring up in the mountain, trickling out drop by drop its scanty waters, constantly giving it to the brook, which carries it to the river, the latter bearing it to the sea. Surely one would think this tiny spring had nothing to spare which it should contribute to that great ocean of waters. Yet how beautifully the law of compensation is illustrated in the fitting of the water of the sea by the power of the sun, and depositing it in the clouds, which bear it away to the mountain side, and there let it fall to replenish the source of the spring, and then, as if to balm the spot, crowns it with the beautiful rainbow.

If you desire the full remuneration for your labor, promised by the Blessed Gospel of our Lord and Saviour Jesus Christ, remember the obligations you owe, when you become a member of the church; when you pledge to contribute to your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the church.

"And said not in his heart, My powers and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee Power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day."—Deut., viii., 17, 18.

There is no need to suffer with Rheumatism, Lame Back, Neuralgia and Sprains, when such a remedy as Cassell's Lightning Liniment, is at hand. It also cures, Spavin, Ring-bone, Galls, Scratches, &c., on animals. For Sale at P. R. Crisp's New Drug Store.

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